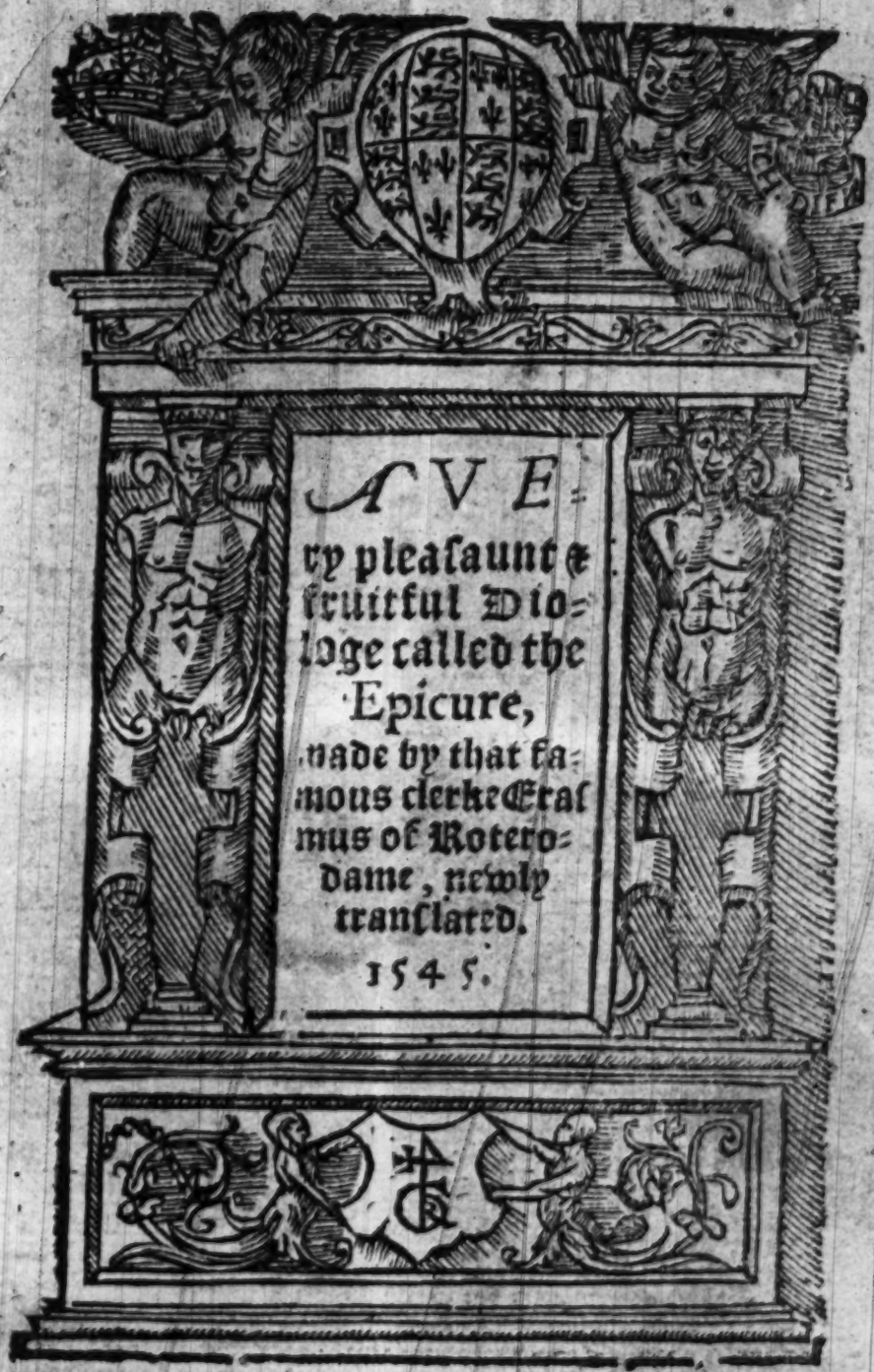

AVE=
ry pleasaunt &
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translated.
1545.

S. Paule to the Ephesians.

You that haue professed Christ, suffre not your selues to be deceyued with false doctrine, nor vaine and noughtie talkyng, but herken vnto all Godly thynges, and especially too the doctryne of the Gospell.

THE HABOVN-

daunt mercie and grace of our heauenly father Iesu Christ, maye alwaies strengthen and defende oure noble & vertuous Prynce Edward too the maintenaunce of the liuely woꝛd of God.

HERE as manye histoꝛies of olde & auncient antiquitie, and also al godly & Christiāwꝛiters most playnely conſēt together, and agree in this, that dignitie, riches, kinred, woꝛldly pompe, and renoume, doo neither make men better, ne yet happiar, contrarie too the blynde & fonde iudgement of the most part of menne: but by the power and strength of the mynde, that is, learnyng, wyſedome,

and vertue, all menne are hyghly enriched, ornated, & most purely beutified, for these bee thinges bothe notable, eternall, and verye familiar betwene the heauenly father & vs. It is therefore euidente (most excellent Prince) that the fittest ornamētes for your graces tender age, bee, eruditiō and vertue. Wherunto you are bothe so ernestly addicte and therin so wōderfully doo preuaile, that I nede not too exhorte & exstimulate your grace vnto the study thereof. For that God him selfe hath wrought, and fourmed your mynde so apt and desirous too attayne and diligētly too seeke for al godly doctrine, that euē now you doo shewe in all youre saiynges and dooinges suche a wonderfull pleasantes much lyke vnto a certayne swete musike or harmonie, that any honest hart exceadinglye woulde reioyce in the sight therof. Verely, your grace thinketh plainly all time lost, that is not bestowed vpon learnyng, which is a verie rare thyng in anye childe, and rarest of all in a Prince. Thus youre noblenes, rather desireth vertue and

learnyng,

learning the most surest and excellent treasures, which farre surmounte all worldly ryches, then anye vanities or trifles. Nowe youre grace prepareth for the holsome and pleasaunt foode of the mynde. Now you seke for that whiche you shal fynd most surest helper and faythfulst councellour in all your affaires. Now your magnificēt mynde studieth that, whiche all Englyche menne with meke and humile heartes shuld desire GOD to endue your grace with all. Now with diligent labour you searche for a thyng, as one most myndeful of this saiyng: Happy is that realme that hath a lerned Prince. Nowe you trauaile for that, whiche conquereth, and kepeth doune all greuous tourmentes & outragious affections of the mynde, too the furderaunce of good liuyng, and maintenaūce of vertue, I meane holsome erudition and learnyng. Many Heathen Princes forsoth, are highly magnified with most ample prayses, which gaue them selues too the study of Philosophie, or knowledge of tongues, for their owne commoditie, and

1960
Erasmus, D.

especially for the weale of their subiectes. Who is nowe more celebrated and worthelier extolled then Mithridates? that noble kyng of Pont and Bithinia, which, (as Aulus Gellius writeth) vnderstoode so perfitly the languages of .xxii. sondrye countries that were vnder his dominō, that he neuer vsed any interpretour too answer his subiectes, but spake their lāguages so finelye, as thoughe he had been of the same coūtrie. Agein, that honorable manne Quintus Ennius saied: that he had .iii. heartes, because he coulde speake Greke, Italian, and Latin. Yea, and breuely, the most famous writers, as well the Heathen, as the Christien, with an vniuersall consent, playnly affirme: When thei had weied the nature and condicīō of the purest thinges vnder heauen, thei sawe nothyng faire, or of any price, or that ought too be accōpted ours, but onely vertue and learning. Euen now too acknowledge that same, it is yeouē you from aboue, for your grace delecteth in nothyng more then too bee occupied in the holye Bible: wherin,

you

you beginne too sauer & smelle furth the treasure of wisedome, knowledge and fulnes of the deuyne power, that is a studie most conuenient for euery Christien Prince, that kynd of studye cannot haue sufficient laude and commendation. Whose Princely heart forsoth, is rauesshed on suche a godlie and vertuous studie, it can neuer haue condigne and worthie praises, but deserueth alwaies too bee had in great price, estimation, and honour. Who dooeth not knowe that Prince which is yeouen vnto the scriptures of God and with a stoute stomake and valiãt heart, both searcheth furth and also defendeth ỹ true doctrine of the Gospell, too bee inrolled in the assemble of Christ. Who dooeth not see? that Prince too bee mooste surelye armed, which carieth in his heart the swerd of ỹ spirit, which is the blessed woord of God. Who is ignoraunt? that euerlastyng lyfe consisteth in the knowe-ledge of God. What Prince woulde not studie to maintaine that, which is written for the health, and saluation of all menne weiyuge with himselfe

1760

that a Prince can not deserue, neither by conquest, ciuel policie, nor yet by anye other meane vnder heauen, thys name high or honorable, so wourthely as by the setting forward of Goddes woorde. What young Prince humily desendyng doune untoo him selfe and callyng to memory his bounden dutie woulde not with a glad hearte and a chearfull mynde, gredelye desyre too knowe, enlarge, and amplifie the glory and maiestie of hys derely beloued father? Your grace (forsoth) hath professed God too bee your father: Blessed are you then if you obey vnto hys word, and walke in his waies. Blessed are you, yf you supporte suche as preache the Gospell. Blessed are you, yf your mind bee full furnished with the testament of Christ, and shew your selfe too bee the most cruel foo and enemy agaynst ypocrisie, superstition, and all papistical phantasies, wherw the true religion of God hathe been dulled and defaced these many yeres Blessed are you, if you reade it daye & nighte, that your grace maye knowe what GOD dooeth forbyd you, and

euer

euer submit your selfe therunto with seruiceable lowlines chiefly desiring to florysh and decke your mynd with godly knowledge. And most blessed are you, if you apply your self vnto al good workes, & plant surely in your heart the scriptures of Christ. If you thus doo, nether the power of any papistical realme, nor yet of hel can preuaile at any time against your grace. Nowe therfore, with humile hearte, faithfully receiue the swete promises of the Gospel. If you kepe the woordes of the Lorde and cleaue fast vnto them: there is promised you the kingdome of heauen: You are promised a weale publick most riche and welthy You are promised too bee deliuered from the deceiptes of all youre priuie enemyes. You are promised also, too conquere great and mightie nations. Agayne, let your grace bee most fully perswaded in this, that ther was neuer Kyng nor Prince, that prospered whiche tooke parte against Goddes woord, and that the greatest abhomination that can bee, either for Kyng, Prince, or any other manne, is too for

sake the true woord of God. O with howe rebukefull woordes & greuous iudgement thei be condemned, which dispice & set lytle by the holy Byble & most blessed Testamēt of God, wherin there is contained all the wil & pleasure of our heauēly father toward vs most miserable & ignorannt wretches Who would not quake, too beholde the terrible feares & threatenynges of God against al suche? Who would not lament & gladly helppe their obstinate blyndenes? Who wouldе not weepe? to heare and reade in how many places, they be openly accursed by the scriptures of Christ. God himself playnely affirmeth, that he wyll sodēly consume them with the breath of his anger. Yea, besides that whosoeuer declyneth from the woord of God is accursed in all his doynges, whether he be Kyng, or Prynce, riche, or poore, or of what estate soeuer he bee. This fearfull saiyng (most excellent Prynce) shulde moue all men to take hede vnto their duties and to praie that gods woord maie take place emōgst vs. O that al men would fantasye

lie the scriptures of God, and saye w the vertuous man Job. Wee will not bee ageynst the woordes of the holy one. Truth it is, God taketh diligent care too haue vs al know his woord. Woulde God therfore, that all wee were now willing to haue the syncere woord of God & all holsom doctrine too go forward. O that all we would consent togither in the Gospell, brotherly admonishyng, and secretelye prouokyng one an other too true religion & vertue. O that no man would sow emongist the people pernitious doctryne, but with all lowly diligẽce and Godlye monition euer prouoke, tempt, and stere them, tyll their hartes were remoued frõ their olde dautyng dreames and superstitiõ, which haue been long grafted in them thorow popysshe doctrine. By this meane wee shuld euer haue concorde emongist vs, whiche in all thynges is necessary, but most nedefull and expedient in Gods holi woord. Now truely the godlyest thynge that can bee deuysed, for any christian realme, is to haue emongist them one maner and

fourme

fourme of doctryne, & too trace trueli the steppes of God and neuer to seeke any other bywayes. Who hath not redde in ỳ scriptures: but that realme is endued with godly ornamentes & riches, where all men prospere, go forward and florische in gods woord, delectyng day and night in the swete cõsolations of the holy testament. By this way we shuld especially setforth the glory of God, and of our sauiour Jesu Christ, if we would reuerently shew one an other that whiche God hath taught vs. Yea & in this doyng all men shulde well perceaue that we were the true disciples of Christ, being knitte and coupled fast together in mynde and iudgement, preachyng God with one mouth and also with one assent euer promotyng his glorious testament. O the good happe and grace of that king or prynce emongist whose subiectes there is such an hole consent and iudgement in the woord of God, for ỳ most assuredly byndeth & adiuigneth ỳ hartes of al subiectes too their kyng. The strength of the Gospell is euen suche in this puncte,

that

that there was neuer man, which did humily receaue it, that would murmour ageynst his Prince. It teacheth how wyllyngly all men shulde obey their kyng. It sheweth verye lyuely and most apertly vnto euery man his ful dutie. It euer prouoketh vs from all wicked, cursed, and most obstinate disobedience. It euer instructeth men too shewe them selues most lowly, humile, and obesaunt toward their Prynce. Whosoeuer hath tasted fully therof, will declare hym selfe in al thynges, too bee a faithful subiect. Furthermoze, it is clearer then the light (most vertuous prince) that it woulde make muche foz the weale of this noble realme, yf all mē with heart and mynde, would nowe as well expulse the pernitious and deuelyshe doctryne af that Romishe bishop, as his name is blotted ī bookes. There is none so ignozaunt, but he knoweth that thozough hym we were brought into a wōderful blindnes, thozough hym we did sauer of nothyng, but of stynkyng Ydolatry, thzough hym we were deceiued with

false

false Ypocrisie. Now let euery blind stiffe hearted, and obstinate creature compare his abhomination with the gospell, and if he be not shameles, he will abashe to smell of his papistrie, and to walow still in ignorannce, vnlest he bee priuely confederate and in heart consent with the detestable felowship of al wicked papistes. Now would God all suche men would reduce ageyn their heartes vnto ỹ gospell of Christ. would god they would bee prouoked by some meane to desire knowledge. O that god woulde yeoue them a courageous mynde too reade the gospel, there they shal sone fynde all the venoume of the romishe sort most playnely detected. Forsoth wee see dayly, ỹ lacke of knowledge of the gospel maketh some busserdes runne hedlong on all rockes, daungers, & extreme perilles: yea, and beside that, olde poppysh doctryne whiche lyeth folded vp & locked faste in their heartes, doeth so sore blynd thē that they haue neither fauour ne affectiō too printe in their myndes, the expressed coūcels, admonitions, and

precepte

preceptes of the holy scriptnre, but too slepe stil in their owne conceites, dreames, & fonde phansies. Wherfore let your dignitie note well this, that all those whiche bee not wyllyng ỹ gods woord should bee knowen, and that blyndenes should be clean expulsed from all men, whiche be baptised in ỹ blessed bludde of Christ, bewray themselues playne papistes: for in very deede that most deceatful wolfe and graund maister papist with his totiens quotiens, and a pena et culpa blesseth all suche as will bee blynde stil, maintaine his põpe, drinke of his cuppe of fornication, trust in his pardounes, liue in popery, ypocrisie, and dãnable ydolatrie, shut vp the kingdome of heauen, & neuer regarde the gospel. Cõtrarie too this, christ bi his holy Prophete calleth al those blessed ỹ seke for his testimonies, al those his elect & chosẽ childrẽ, which turne frõ synne, ypocrisie, & ydolatrie, all those goddes ỹ heare his word, yea, & breuely, al those which set it forward honorable mẽ. & in this puincte your grace shoulde euer beare in mynde, that

that noble and vertuous kyng Hezekiah, whiche shewed hymselfe very honorable in settig forward ỹ. woord of God, and therby gotte hym glory and fame immortall, so that nowe he is most highly praysed emongist all men. Ageyn his subiectes dyd obey his commaundement feynedly with Ypocrisie, but in their heartes they abhorred gods woord. O the miserie that dyd afterwarde sodeinly ensue vpon them, O the wonderfull wrath of God that was poured vpon them, O their great and obstinate blindnes whiche caused them most greuously too be scourged: Their plage was no lesse then too bee vtterly spoyled of their enemies, Their plage was no lesse then to eate one an other: Yea, their plage was no lesse then to eate their owne sonnes and doughters. This calamitie and sorow (most noble prynce) happened them because they dyd not regarde the lawes of God, but tourned too their olde abhominable Ydolatrie, and lightelye estemed gods holy woord. Wherfore euen nowe whosoeuer is an enemie

too

to the holy Bible, that is, neither studying it himselfe, nor willyng that other men shulde knowe it, he can in no wyse be a right christian man: although he fast, pray, doo almes, & all the good workes vnder heauen. And he that hath suche a mynde, is ỹ most cursed and cruel enemie too god, a playne sower of sedition, and a deuelishe disquieter of all godly men. For truly those that reade the gospel of Christ, and labour diligẽtly therin: doo fynde wonderfull rest & quietnes, from all woofull miserie, perturbatiõ, and vanities of this world. And surely none but ypocrites or els deuilles would go about too stoppe or allure men from suche a treasure and godly study. And it were conuenient, that all they whiche wyll remayne styll necligent, styffe, & blind: shuld set before their faces the feare of paynes infernall, and if thei haue any grace at all, their spirites ought to be moued: too note the great plages that haue happened the slouthful in gods woord, & those that haue been stubburne ageynst the settyng

out of it. There bee a thousand recor-
des and examples in the holy Bible
agaynst such as be farre wyde from
knowledge, and lye now walterynge
styl in ignorauncē and will not looke
vpon the bible. It woulde seme, they
hope for a thyng, but their hope is in
vaine: For saint Paule plainely wri-
teth the hope of suche ypocrites shall
coom̄ too nought. And too conclude
(most honorable Prince) seeyng wee
haue suche knowledge opened vnto
vs, as neuer had englishe mē, and are
clearly deliuered from the snares
and deceiptes of al false and wicked
doctrine, if we shuld not now thāke-
fully receaue the gospell, and shewe
our selues naturally enclyned to set
it forwarde, yea, and pray daye and
night vnto God, for the preseruatiō
and health of the kynges highnes,
your graces deare, and most entierly
beloued father, we were neither true
subiectes nor ryght christen men.
Forsoth, through the absolute wise-
dome, and the most godly and poli-
tike prudencie of his grace, the swete
sounde of gods woorde is gone thor-
rough

cough out all this realme, the holye Bible and blessed testament of oure sauiour Christ are commne to lighte, and thousandes haue faithfully receiued those pleasaunt, ioyfull, and most comfortable promises of God. Surely this thyng before all other, is acceptable too god. This thyng especially swageth ỹ ire of god. This thyng in all holi scriptures god most chiefly requireth of his elect & faithfull seruaũtes, euen too haue his lytell flocke knowe his blessed woorde, whiche woulde bee muche better knowē & more thankefully receaued, yf al ages and degrees of men with one mynd, wyll, & voice, would nowe drawe after one lyne, leauyng their owne priuate affections, and shewe theim selues euer vigilant, prompt, & ready helpers & workers with God, (accordyng to the councell of saincte Paule) & especially priestes, scolemaisters & parētes, which accordyng too ỹ Prophete Dauid are blessed, if they gladly require ỹ lawe of God. They shuld therfore reade ỹ bible & purdge theyr mindes of al papistry: for theyr

necligence, in dooyng their duties & slugishnes toward ỳ blessed woord of god, dooeth too muche appere.
Through them forsoth the gospel of Christ shuld bee most strongely warded and dekended, for almost all the Prophetes, and a great parte of the scripture beside teache them their duties, and shew playnely what maner of men they shulde bee: Yea, and how greuously the holy Prophetes crie out vpon false and ignoraunt priestes, the thyng is very euident.
But through the helppe of God all those that be ignoraunt, or els learned (as they take them selues) wyll leaue of, and repent them of their wicked and obstinate blyndnes, and bowe them selues with all opportunitie too draw mens heartes too the holy testament of God: consideryng, ỳ in the terrible day of iudgement, euery mã shall yeoue accompte of his Beliwicke, where neither ignoraũce shall excuse vs, ne yet any worldly põpe may dekẽd vs. Most happye thẽ shall they bee, whiche haue walked iustely in the sight of the Lorde, and

that

that haue syncerely preached his testament and lyuely woord without flattery or iuggelyng: Yea, and in ỳ fearful day, all they (as writeth S. Augustine) shal fynde mercie at the handes of god, whiche haue entised and allured other vnto goodnes and vertue. Weiyng this with my self, (most excellent, and vnto all kynd of vertues most prõpt & prestãt Prince) I thought it good too translate this Dialoge, called the Epicure, for your grace: whiche semed too me, too bee very familiar, & one of ỳ godliest Dialoges ỳ any mã hath writtẽ in ỳ latin tong. Now therfore I most humili praie, ỳ this my rude & simple trãslation may bee acceptable vnto your grace, trustyng also ỳ your most approued gentilnes, wil take it in good part. There as I doo not folow ỳ latyn, woord for woord, for I omytte ỳ of a certaine set purpose.

Your humle seruaunt, Philyppe
Gerrard, groume of your
graces Chambre.

The Epicure

The interlocutours. { *HEDONIVS*
SPVDEVS.

WHAT meaneth mi Spudeus, too applye hys booke so ernestlye, I praye you what is the matter you murmour so with your selfe? SPVDEVS. The truth is (O Hedoni) I seke too haue knowledge of a thing, but as yet I cannot fynde ỹ whych maketh for my purpose. HEDO What booke haue you there in your bosome? SPVDE. Ciceros

dialoge

dialoge of the endes of goodnes. HEDO. It had bene farre moze better foz you, too haue sought foz the begynnynges of godly thynges, then the endes. SPVDE. Yea, but Marcus Tullius nameth ỹ the ende of godlines which is an exquisite, a far passing, and a very absolute goodnes in euerye puincte, wherein there is contained all kynde of vertu: vnto the knowledge ther of whosoeuer can attaine, shuld desire none other thig, but hold himselfe hauyng onely that, as one most fully content and satisfied. HED. That is a wozke of very great learning and eloquence. But doo you thynke, ỹ you haue pzeuailed in any thig there, whereby you haue the rather

ther come too the knowledge of the truth? SPE. I haue had such fruite and cõmoditie by it, that now verelye hereafter I shall doubt moze of the effect and endes of good thinges, then I did befoze. HEDO. It is foz husbãd menne too stande in doubt how farre the limittes and merebãkes extend. SPE. And I cannot but muse styll, yea, and wonder very muche, why ther hath been so great controuersie in iudgementes vpon so weightie a matter (as this is) emongist so well learned menne: especially suche as bee most famous and auncient writers. HEDO. This was euen the cause, where the verite of a thyng is playne and manifest, cõtrarily, ỹ errour throughigno-

ignoraunce againe in the same, is soone great & by diuers meanes encreaseth, for ye thei knewe not the foundation and first beginnyng of the whole matter, they doo iudge at all auentures and are very fondly disceaued, but whose sentence thynke you too bee truest? SPE. Whan I heare MARCVS Tullius reproue the thyng, I then fātasie none of all their iudgementes, and whan I heare hym agayne defende the cause: it maketh me more doubtfull thē euer I was and am in suche a studie, that I can say nothyng. But as I suppose ye Stoickes haue erred the lest, and nexte vnto thē I commend the Peripatetickes. HEDO. Yet I lyke none of their opinions

ons so well as I doo the Epi-
cures. SPV. And emõgist all the
sectes: the Epicures iudgement
is most reproued and condem-
ned with the whole consent and
arbitremẽt of all menne. HED.
Let vs laye a side all disdayne
and spite of names, and admitte
the Epicure too bee suche one,
as euery man maketh of hym.
Let vs ponder and weighe the
thyng as it is in very deed. He
setteth the high and principall
felicitie of man in pleasure, and
thinketh that lyfe most pure and
godly, whiche may haue greate
delectatiõ and pleasure, and ly-
tle pensiuenes. SPV. It is euen
so. HED. What more vertuous-
ser thyng, I praye you, is possi-
ble too bee spokẽ then this sai-
yng

saiyng. Spu. Yea, but all menne wonder and crye out on it, and saye: it is the voyce of a bruite beast, and not of manne. Hedo. I knowe thei doo so, but thei erre in ỹ vocables of theise thinges, and are very ignorannt of the true and natiue significations of the woordes, for if wee speake of perfecte thynges, no kinde of menne bee more righter Epicures, then Christen men liuing reuerētly towardes God and mā, and in the right seruice and worshiping of Christ. SPV But I thinke the Epicures bee more nerer and agree rather with the Cynickes, then with the Christien sorte: forsoth ỹ Christiens make them selues leane

with

with fastynge, bewayle and la-
ment their offences, and eyther
they bee nowe poore, or elles
theyr charitie and liberalitie on
the nedye maketh theim poore,
thei suffer paciently too bee op-
pressed of mẽne that haue great
power and take many wronges
at their handes, and many men
also laughe theim too skorne.
Nowe, if pleasure bryng felici-
citie wyth it, or helpe in anye
wyse vnto the furderaunce of
vertue: we see playnly that this
kynde of lyfe is fardest from al
pleasures. Hedonius. But doo
you not admitte Plautus too bee
of authoritie? Speudeus. Yea, yf
he speake vprightely. Hedonius.
Heare nowe them, and beare a-
waye wyth you the saiynge of

an

an vnthriftie seruaunt, whyche is moze wyttier then all the paradoxes of the Stoickes. SPE. I tarie to heare what ye wil say HEDO. Ther is nothyng moze miserable then a mynd vnquiet & agreued with it selfe. SPE. I like this saiyng well, but what doo you gather of it? HEDO. If nothing bee moze miserable thē an vnquiet mynde, it foloweth also, that there is nothing happiar, then a mynde voyde of all feare, grudge, and vnquietnes SPEV. Surely you gather the thing together with good reasō but that notwithstandynge, in what countrie shall you fynde any such mynde, that knoweth not it selfe gyltie and culpable in some kynde of euell, HEDO.

I call

I call that euyll, whiche dissol-
ueth the pure loue and amitie
betwixt God and manne. SPV.
And I suppose there bee verye
fewe, but that thei bee offēders
in this thynge. HEDO. And in
good soth I take it, that al those
ȳ bee purdged, are clere: whych
wiped out their fautes with lee
of teares, and saltpeter of sor-
wfull repentaunce, or els with
the fire of charitie, their offēces
nowe bee not only smalle greke
and vnquietnes too them, but
also chaunce oftē for some more
godlier purpose, as causing thē
too lyue afterward more accor-
dyngly vnto Gods commaūde-
mētes. SPV. In deede I knowe
saltpeter and lee, but yet I ne-
uer heard before, that faultes

haue

haue been purdged with fire. H. Surely, if you go to the minte you shall see gould fyned wyth fyre, notwithstādyng that ther is also, a certaine kynde of linē that brenneth not if it bee cast in ỹ fyre, but loketh more whiter then any water coulde haue made it, & therefore it is called Linum asbestinum, a kynde of lynen, whyche canne neither bee quenched with water nor brent with fyre. Spu. Nowe in good faith you bring a parador more wōderful then all the maruailous and profound thynges of the Stoickes: lyue thei pleasantly whom Chryst calleth blessed for that they mourne & lament? Hedonius. Thei seme too the worlde too mourne, but be-

verely they lyue in greate plea-
sure, and as the commune sai-
ynge is, thei lyue all together
in pleasure, in soinuche that
SARDANAPALVS, Philoxe-
nus, or Apitius compared vnto
them: or anye other spoken of,
for the greate desyre and study
of pleasures, did leade but a lo-
rowefull and a myserable lyfe.
Spe. These thinges that you de-
clare bee so straunge and newe,
that I can scarcelye yeoue any
credite vnto them. Hedo. Proue
and assaye them ones, and you
shall fynde all my saiynges so
true as the Gospell, and imme-
diatly I shal bryng the thynge
too suche a conclusion (as I sup
pose) that it shall appeare too
differ very lytle from the truth

Spe.

SPV. make haſt then vnto your purpoſe. HED. It ſhalbe doone if you wyll graunt me certayne thynges or I begynne. Spu. If in caſe you demaunde ſuche as bee reſonable. Hedo. I wyl take myne aduauntage, if you confeſſe the thyng that maketh for mine intent. Spu. go too. Hedo. I thynke ye wyll fyrſte graunt me, that ther is great diuerſitie betwyxt the ſolle and the bodye Spu. Euen as much as there is betwene heauen and yearth, or a thyng earthly and brute, & ỹ whiche dieth neuer, but alwayes cõtaineth in it the godly nature. Hedo. And alſo, that falſe deceiueable & coũterfeited holy thynges, are not too bee taken for thoſe, which in very dede be

godly. Spude. No moze then the shaddowes are too bee estemed foz the bodies, oz the illusions and wonders of wytchcraftes oz the fantasies of dzeames, are too bee taken as true thynges. HE. Hitherto you answer aptly too my purpose, and I thynke you wyl graunt me this thyng also, that true and godly pleasure can reste and take place no where but only on such a mynd that is sobzee and honest. SPV. What elles? foz no man reioyseth too beholde the Sunne, if his eyes bee bleared oz elles delecteth in wyne, if the agew haue infected hys tast. HED. And the Epicure hymselfe, oz elles I am disceiued, would not clippe & enbzace that pleasure, whiche

would bring with it farre greater payne and suche as would bee of long continuaunce. SPV I thynke he woulde not, if he had any wytte at all. HED. Nor you wyll not denye this, that God is the chiefe and especiall goodnes, then whō there is nothyng fayrer, there is nothyng ameabler, ther is nothing more delicious and swetter. SPVDE. No man wyll deny thys except he bee very harde hearted and of an vngentlernature then the Ciclopes. HED. Nowe you haue graunted vnto me, that none lyue in more pleasure, then thei whyche lyue vertuously, and agayne, none in more sorowe and calamytie then those that

lyue vngratiously. Spu. Then I haue graũted moze thẽ I thought I had. He. But what thing you haue ones cõfessed too bee true (as Plato sayth) you should not deny it afterward. SPV. Go furth with your matter. HEDO The litle whelpe ẏ is set stoze and greate pzice by, is fed most daintely, lieth soft, plaieth and maketh pastime continually, doo you thinke that it lyueth plesaũtly? SPV. It dooeth truely. HEDO. Woulde you wyshe to haue suche a lyfe? SPV. God forbyd that, excepte I woulde rather bee a dogge then a man, HEDO. Then you confesse that all the chief pleasures arise and spzing frõ the mynd, as though it were from a welspzyng. SPV.

That

That is euident ynough. HE. Forsoth the strength and efficacy of the minde is so great, that often it taketh away the felyng of al externe and outward pain & maketh that pleasaunt, which by it selfe is very peynful. SPV. We se that dayly in louers, hauyng great delight to sytte vp long & too daunce attendaunce at their louers doores all the colde wynter nyghtes. HEDo. Now weigh this also, if the naturall loue of man, haue suche great vehemency in it, which is a cõmune thyng vnto vs, both with bulles and dogges, howe much more should all heauenly loue excell in vs, which cõmeth of ỹ spirit of Christ, whose strẽgthe is of suche power, that it

would make death a thig most terrible, too bee but a pleasure vnto vs. Spu. What other men thike inwardly I knownot, but certes thei wãt many pleasures which cleaue fast vnto true and perfect vertue. He. What pleasures? Spu. Thei waxe not rich, thei optein no promotiõ, thei bãket not, thei daũce not, thei sing not, thei smell not of swete oyntmẽtes, thei laugh not, thei play not. He. We should haue made no mention in thys place of ryches and preferemente, for they bryng wyth them no pleasaunt lyfe, but rather a sadde and a pẽsiue. Let vs intreate of other thynges, suche as they chiefely seeke for, whose desyre is to liue deliciously, see ye not daily drõker-

kerdes, fooles, and mad menne grinne and leaps:SPV. I see it HED. Do you thynke that thei liue most pleasaũtly:SPV God send myne enemies such myrth & pleasure.HE.Why so:Sp.For ther lacketh emongist thẽ sobrietie of mind.HE.Then you had leuer sit fastyng at your booke, then too make pastime after any suche sorte. SP. Of thẽ both: truly I had rather chose to delue.H. For this is plaine that betwixt the mad mã & the drũkerd ther is no diuersitie, but ỹ slepe wil helpe the one his madnes, & with much a doo ỹ cure of Physicions helpeth the other, but the foole natural differeth nothing frõ a brute beast except by shape and portrature of body, yet thei

he lesse miserable whom nature hathe made verye bzutes, then those that walowe theim selues in foule and beastly lustes. SP. I confesse that. Hedo. But now tell me, whether you thynke thē sobze and wyse, which foz playn vanities and shadowes of plesure, booth dispice the true and godlye pleasures of the mynde and chose foz them selues suche thynges as bee but veracion & sozowe. SPV. I take it, thei bee not. Hedo. In deedethei bee not dzūke with wyne, but with loue with anger, with auarice, with ambicion, and other foule and filthie desires, whiche kynde of dzunkenes is farre wozse, thē that is gotten with dzinking of wine. Yet Sirus ye leude cōspaniō

of

of whom mention is made in ỹ commedie, spake witty thynges after he had slepte hym self sooꝛe, and called too memoꝛie his greate and mooſt beastlye dꝛunkenes: but the minde that is infected with vicious & noughty desire, hath muche a doo too call it selfe whom agein: How many yeares doeth loue, anger, spite, sensualitie, excesse, and ambition, trouble and pꝛouoke the mynde? How many doo wee see, whiche euen from their youth, too their latter dais neuer awake noꝛ repẽt them of the dꝛunkennes, of ambitiõ, nigardnes, wanton lust, & riatte? Spu. I haue knowen ouermany of ỹ soꝛte. Hedo. You haue grauñted that false and fayned good

thynges

thinges, are not too bee estemed for the pure and godly. Sp. And I affirme that still. Hedo. Nor that there is no true and perfect pleasure, except it bee taken of honest and godly thynges.

Spud. I confesse that. He. Then (I pray you) bee not those good that the commune sorte seeke for, they care not howe? Spu. I thinke they be not. Hedo. Surely if thei were good, they would not chaunce but onely too good men: and would make all those vertuous that they happen vntoo. What maner of pleasure make you that, doo you thinke it too bee godly, which is not of true & honest thynges, but of deceatfull: and cometh out of ỹ shadowes of good thynges? Sp.

Nay

Nay in noo wyse. He. For plea-
sure maketh vs to liue merely.
Spu. Yea, nothyng so muche. He.
Therfore no man truely liueth
pleasauntly, but he that lyueth
godly: that is, whiche vseth and
delecteth onli in good thynges:
for vertue of it selfe, maketh a
man to habound in all thynges
that bee good, perfecte, & prayse
worthy: yea, it onely prouoketh
God the fountaine of all good-
nes, too loue and fauour man.
SP. I almost consent with you.
HED. But now marke howe far
they bee from all pleasure, whi-
che seeme openly emongist all
men too folowe nothyng, but
an inordinate delectation in
in thynges carnall.

First

Firſt their mynde is vile, and corrupted with the ſauour and taſte of noughtie deſires, in ſo muche ỹ if any pleaſaunt thing chaunce them, forthwith it waxeth bitter, and is nought ſet by, in like maner as where ỹ welle hed is corrupted and ſtynketh, there ỹ water muſt nedes be vnſauery. Agein ther is no honeſt pleaſure, but that whiche wee receaue with a ſobre and a quiet mynde. For wee ſee, nothyng reioyſeth the angry man more, thē too bee reuenged on his offenders, but that pleaſure is turned into pain after his rage bee paſt, and anger ſubdued. Spu. I ſay not the contrary. He. Finally, ſuche leude pleaſures bee taken of fallible thinges, there-

fore

foꝛe it foloweth that they be but deluſiõs and ſhadowes. What wouldꝛ you ſay furthermoꝛe, if you ſaw a mã ſo deceaued with ſoꝛcerie & alſo other deteſtable witchecraftes, eat, dꝛynke, leap, laugh, yea, and clappe handes foꝛ ioye, when ther wer no ſuch thyng there in very deꝛd, as he beleueth he ſeeth. Spu. I wolde ſay he were both mad and miſerable. Hedo. I my ſelf haue been often in place, where the lyke thyng hath been doone. There was a pꝛieſt whiche knewe perfectly by longe experience and pꝛactiſe, the arte to make thynges ſeme that they were not, otherwiſe called, deceptio viſus, Sp. He did not lerne that arte of the holy ſcripture? Hedo. Yea, rather

ther of most popeholy charmes and witchecraftes: that is too saye, of thinges, cursed, dampnable, and wourthy too bee abhorred. Certayne ladies & gentlewomen of the courte, spake vnto hym oftentimes: saiyng, they woulde coom̃ one day too his house and see what good chere he kept: repzouyng, greatly vile and homly fare, and moderate expenses in all thynges. He graunted they shulde bee welcome, and very instauntly desired them. And they came fastyng because they would haue better appetites. Whã they wer set to dyner (as it was thought) ther wãted noo kynde of delitious meat: they filled thẽ selues haboũdantly: after ỹ feast was done

doone, they gaue mooſt hearty thanckes, for their galaunte cheare, and departed, euery one of them vnto their owne lodgynges: but anone their ſtomackes beganne too waxe an hungred, they maruayled what this ſhuld meane, ſo ſoone to be an hungred and a thirſte, after ſo ſumptuous a feaſt: at the laſt the matter was openly knowen and laught at. Spu. Not without a cauſe, it had been muche better for thē too haue ſatiſfied their ſtomackes at their owne chābers with a meſſe of potage, thē too be fed ſo delitiouſli with vain illuſiōs. H. And as I thik ỹ cōmune ſort of men ar muche more too bee laught at, whiche in ſteede of Godlye thynges,

choſe

chose vaine and transitory shadowes, and reioyce excedyngly in suche folishe phansies that turne not afterwarde in too a a laughter, but into euerlasting lamentation and sorow. Spudeus The more nerelier I note your saiynges, the better I like thē. Hedo. Go too, let vs graunt for a tyme these thynges too bee called pleasaunt, that in very dede ar not. Would yow saye that meeth were swete: whiche had more Aloes myngled with it, then honye? Spud. I woulde not so say and if there were but the third part of an ounce of Aloes mixt with it. Hedo. Orels, would you wishe to bee scabbed because you haue some pleasure too scratch? Spud. Noo, if I wer

in

in my right mynd. HED. Then weigh with your selfe how great peyne is intermyngled wyth these false and wrongly named pleasures, ỹ vnshamefast loue filthie desire, much eatyng and drinking bring vs vnto: I doo omitte now that, which is principall grudge of cõscience, enemitie betwixt God and mã, and expectation of euerlastyng punishẽment. What kynd of pleasure, I pray you is ther in these thinges, that dooeth not bryng with it a greate heape of outeward euilles? SPV. What bee thei? HEDO. We ought to let passe and forbeare in this place auarice, ambition, wrath, pryde enuy, whiche of their selues bee heuy and sorowful euylles and

let vs conferre and compare all those thynges together, ỹ haue the name of some chief and spe= cial pleasure: wher as the agew the hedache, the swelling of the belly, dulnes of witte, infamy, hurt of memozy, vomyting, de= cayc of stomacke, tremblyng of the body succede of ouer muche dzynking: thynke you, that the Epicure would haue estemed a= ny suche lyke pleasure as thys, cõuenient and wourthy desire? SPV. He woulde saye it wer vt= terly too bee refused. HEDONi. Wher as young men also with hauntynge of whozes (as it is dayly seene) catche the newe le= pzosie, nowe otherwyse named Jobs agew, and some cal it the scabbes of Naples, thzoughe

whiche

which desease they feele often ỹ most extreme and cruell paines of deathe euen in this lyfe, and cary about abodye resemblyng very much some dead coarse or carryn, do you thynke that thei apply them selues vnto godlye pleasure. SPVD. Noo, for after thei haue been often familiar with their pretyones, then they must goo streighte too the barbours, that chaunceth continuallye vnto all whoremongers. HED. Now sayne that ther wer alyke measure of pain and plesure, would ye then require too haue the toothache so longe as the pleasure of quaffing & whordome endured? SPV. Verely I had rather wãt them booth, for ther is no commoditie nor van-

tage to bye pleasure with payn but only to chaũg one thing for another, but the best choise is nowe not too affectionate anye such leudnes, for MAR. Tullius calleth that an inward greife & sorow. He. But now ỹ prouocation & entisemẽt of vnlefull plesure, besides that it is much lesse then the pain which it bringeth with it, it is also a thing of a very short time: but if the leprosye bee ones caught, it tourmẽteth mẽ al their life daies very pitifully & oftentimes cõstraineth them to wyshe for death before thei cã dye. SP. Such disciples as those then, the Epicure would not knowe. HED. For the most part pouertie, a very miserable and painfull burden, foloweth

lechery

lechery, of immoderate lust cõ=
meth the palsie, tremblyng of ỹ
senewes, bleardnes of eyes, and
blyndnes, the lepzosie and not
these only, is it not a ꝑper pece
of wozke (I pzay you) to chaũg
this shozt plealure neyther ho=
nest noz yet godly, foz so manye
euylles far moze greuouse and
of muche longer continuance.
SP. Although there shoulde no
pain com of it, I esteme hym to
bee a very fond occupier, which
would chaũge pzecious stones
foz glasse. HE. You meane that
would lose the godly pleasures
of the mynde, foz the coloured
pleasures of ỹ body. SP. That
is my meanyng. HE. But nowe
let vs come to a moze perfecter
supputation, neither the agewe

noz yet pouerty foloweth alwaies carnal pleasure, noz the new lepzosy oz els the palsy waitnot on at altimes the great & excessiue vse of lecherye, but grudge of cõsiẽce euermoze is a folower & sure companiõ of al vnleaful pleasure, then the which as it is plainly agreed betwixt vs, nothyng is moze miserable. SPV. Yea, rather it grudgeth their cõ science sometyme befoze hande, & in the selfe pleasure it pzicketh their mynde, yet ther bee some ỹ you woulde say, want this motion and feelyng. HE. Thei bee nowe therfoze in wozse estate & cõditiõ. Who would not rather feele payne, then too haue hys body lacke any perfecte sence, truly from some ether intempe-

ratnes

ratnes of euel desires, euen like as it were a certayne kynde of dronkenes, or els wont and cõmune haunt of vice which ar so hardened in them, ỹ they take away ỹ felyng & cõsideration of euyl in their youth, so that whã agee commeth vpõ them beside other infinitie hurtes and perturbations agaynst whose commyng thei should haue layd vp the deedes of their former lyfe, as a special iuwel and treasure: then thei stande greatly in fear of death, a thyng emongist all other most ineuitable, & that no man canne shonne: yea, and the more they haue heretofore been dysmayed and lacked their sences, the greater now is their vnquietnes and grudge of cons-

cience, then truely the mynde is sodenly awaked whether it wol or noo, and verely wher as olde agee is alwayes sad and heuy of it selfe for as muche as it is in subiection and bondage vnto many incommodities of nature, but then it is farre more wretchede and also fylthye, if the mynde vnquiet with it selfe shal trouble it also: feastes, ryotous banketyng, syngyng, and daunsynge, with manye suche other wanton toyes & pastimes which he was communely ycouē vnto & thought very plesaūt when he was young, bee nowe paynfull vnto hym beyng olde and crooked, ne agee hath nothyng too comforte and fortifi

hym

it selfe withall, but onely too remembre that it hath passed ouer the course of yeares in vertue and godly liuyng and conceaue a special trust too obtaine herafter a better kynde of life. These be the two staues whereupon age is stayed, & if in their steed you wyll lay on hym these two burdens: that is, memorie how synfully he hath ledde his life, and desperation of the felicitie that is too coome, I praye you what liuyng thyng can bee feyned too suffre sorer punishement and greater miserie?. spu. Verely I can see nothyng although some man woulde saye an olde horse. hedo. Then to cōclude it is too late to waxe wise And that saiyng appereth now

too

too bee very true. Carefull mor nynges doo oftentymes folowe mery euentides, and all vayne and outragious mirth euer tur neth into sorowfull sighes: yea, & they shulde haue considered both that there is noo pleasure aboue ỹ ioyfulnes of the heart, and that chearefull mynde ma= keth agee too florishe, an heauy spirit consumeth the boones, & also that all the dayes of the poore are euell: that is, sorow= full and wretched. And agayne a quiet mynde is lyke a conty= nuall feaste. SPVDEVS. Ther= fore they bee wyse, that thryue in tyme, and gather too gether necessaries for that agee coom̃. HEDONI. The holy scrip= ture intreateth not soo wordely

as

as too measure the felicitie and highe consolation of manne, by the goodes of fortune, onely he is very poore, that is destitute and voyde of al grace & vertue, and standeth in boundage and debette, bothe of bodye & solle vnto that tyranne oure mooste foo & mortall enemie the deuill. SPV. Surely he is one that is veri rigorous and impatient in demaundynge of his dutie. HE. Moreouer that man is ryche, whiche fyndeth mercye and forgeuenes at the handes of god. What shuld he feare, that hath suche a protectour? Whether men? where as playnely theyr hole power may lesse do agaēst God, then the bytyng of a gnat, hurteth

hurteth the Elephant. Whether death: truly that is a right passage for good men vnto all sufficient ioy and perfection accordyng too the iust reward of true religion and vertue. Whether hell: For as in that the holy prophete speaketh boldely vnto God. Although I shulde walke in the middest of the shadow of death, I wil not feare any euils because ỹ art with me. Wherfore shulde he stande in feare of deuils, whiche beareth in his heart hym, that maketh the deuils too tremble and quake.

For in diuers places the holye scripture praiseth and declareth opẽly the mynde of a vertuous man, too bee the right temple of God. And this to bee so true ỹ

that

that it is not too bee ſpoken a=
gaynſt, nc in any wiſe ſhuld bee
denied. SPV. Fozſoth I can not
ſee, by what reaſon theſe ſaiyn=
ges of yours can be confuted al
thoughe they ſeme too barye
muche from the vulgar and cõ=
mune opinion of men. HEDO.
Why doo they ſoo? SPV. After
your reaſonyng euery honeſt
poozeman, ſhulde liue a moze
pleaſaunt life, then any other,
how much ſoeuer he did haboũd
in riches, honour, and dignitie:
and bzeuely though he had all
kynde of pleaſures. HE. Adde
this too it (if it pleaſe you) too
bee a kyng, yea, oz an emperour
if you take away a quiet mynd
with it ſelfe, I dare boldely ſay,
that the poozeman ſklenderlye

and

and homely appareled, made weake with faſtyng, watchyng, great toile and labour, and that hath ſcarcely a groat in all the woꝛlde, ſo that his mynde bee godly, he lyueth moꝛe deliciouſly then that man whiche hathe fyue hũdꝛeth timesgreater pleaſures & delicates, then euer had Sardanapalus. SP. Why is it thẽ, that we ſee communely thoſe that bee pooꝛe looke farre moꝛe heuely then riche men. HED. Becauſe ſome of them bee twiſe pooꝛe, eyther ſome deſeaſe, nedines, watchyng, labour, nakedneſſe, doo ſoo weaken the ſtate of their bodyes, that by reaſon therof, the chearefulnes of their myndes neuer ſheweth it ſelfe, neyther in theſe thinges

ges, nor yet in their deathe. The mynde, forsooth thoughe it bee inclosed within this mortal bodye, yet for that it is of a stronger nature, it sõwhat trãsfourmeth and fascioneth the bodie after it selfe, especially if the behement instigation of the spirit approche the violent inclination of nature: this is the cause we see oftentymes suche men as bee vertuous die more chere fully, then those that make pastyme contynually, & bee yeouẽ vnto al kynd of pleasures. SP. In very dede, I haue meruayled oftten at that thyng. HED Forsoothe it is not a thyng too bee marueyled at, though that there shulde bee vnspeakeable

ioye

ioy and comforte where God is is present, whiche is the heed of all mirth and gladnes, nowe this is no straunge thyng, although the mynde of a godly man doo reioyce contynually in this mortall bodye: where as if the same mynde or spirit discended into the lowest place of hell shuld lose no parte of felicitie, for wheresoeuer is a pure mynd, there is god, wher God is: there is paradise, ther is heauen, ther is felicitie, wher felicitie is: ther is the true ioy and synsere gladnes. SP. But yet they shuld liue more pleasauntly, if certein incommodities were taken from them, and had suche pastymes as eyther they dispise orels can not get nor attaine vnto. HE.

I

(I praye you) doo you meane, suche incommodities as by the commune course of nature folow the cõdition or state of mã: as hunger, thirst, desease, werynes, age, death, lyghtnyng yearthquake, fludes & battail? SPV. I meane other, and these also. HEDO. Then we intreate styll of mortal thynges and not of immortal, & yet in these euils the state of vertuous men, may bee better borne withal, then of suche as seeke for the pleasures of the body they care not howe. SPV. Why so? HEDO. Especyally because their myndes bee accustomed and hardened with most sure and moderate gouernaunce of reason against al outragious affections of the mind

and they take moze patiently
thoſe thynges that cannot bee
ſhonned then the other ſozt doo
Furthermoze, foz as muche as
thei perceiue, all ſuch thynges
ar ſent of god, either foz the pu-
niſhment of their faultes, oz elſ
too excitate and ſturre them vp
vnto vertue, then thei as mecke
and obediente chyldzen receiue
them from the hād of their mer-
cifull father, not only deſireou-
ſly, but alſo chearefully and ge-
ue thankes alſo, namely foz ſo
merciful punyſhment and ine-
ſtimable gaines. SPV. But ma-
ny doo occatiō griefes vnto thē
ſelues. HEDO. But no ſeeke
remedye at the Phiſicions, either
to pzeſerue their bodies in helth
oz elles if they bee ſycke, too re-

couer

couer health, but willyngly too cause their owne sorowes, that is, pouertie, sickenes, persecution, slaunder, excepte the loue of God compel vs therto, it is no vertue but folishnes: but as often as thei bee punyshed for Christ and iusticesake, who dar bee so bold as too cal them beggers & wretches: whã the Lord himself very familiarly calleth them blessed, and commaũdeth vs to reioyse for their state and condition. SPV. Neuertheless, these thynges haue a certayne payne and griefe. HEDO. Thei haue, but on the onesyde, what for fear of hel, and the other for hoope of euerlastynge ioye, the payne is sone past and forgottẽ Now tell me if you knewe that

you myghte neuer bee sycke, or elles that you shoulde feele no payne of your body in your life tyme, if you woulde but ones suffer your vtter skinne too bee pyrcked with a pynnes puinct, would you not gladly and with all your very heart suffer then so lytle a payneas that is? SPV Uerye gladlye, yea, rather if I knewe perfectlye that my teeth would neuer ake, I would wilynglye suffer too bee pyrcked depe with a nedle, and too haue both mine eares bored thyrough with a bodkin. HEDO. Surely what payne soeuer happeneth in this lyfe, it is lesse and shorter, compared with the eternall paines, then is the soden pricke of a needle, incomparisō of the

life

lyfe of man though it bee neuer so long, for there is no conuenience or proporcion of the thyng that hath ende, and that whych is infinite. SPV. You speake very truly. HEDO. Now if a man coulde fully perswade you, that you should neuer feele payne in al your life, if you did but ones deuide the flame of ỹ fyre, with your hande, whyche thyng vndoughtely Pithagoras forbade, woulde you not gladlye doo it? SPV. Yea, on that condicion I had liefer doo it an hundred times, if I knew precisely the promiser would kepe touch. HE. It is playne God cannot deceaue. But now that feelyng of paine in the fyre is longer vnto the whole lyfe of man, then is the

lyfe of mã, in respect of the heauenlye ioye, although it were thryse so long as ỹ yeares of Nestor, for that casting of the hand in the fyre thoughe it bee neuer so shorte, yet it is some parte of hys lyfe, but the whole lyfe of man is noo portion of tyme in respect of the eternal lyfe, SPV. I haue nothyng too saye against you. HEDO. Doo you then thyncke that anye affliction or tourment can disquiet those that prepare them selues wyth a chearful hearte and a stedfast hoope vnto the kyngedome of God, wher as the course of this lyfe is nowe so shorte? SPVDE. I thinke not, if thei haue a sure perswasion and a constant hope too attayne it. HEDO. I coome nowe

now vnto those pleasures, whi=
che you obiected agaynst me,
they do wythdrawe them selues
from daunsynge, bankettynge,
from pleasaunte seeghtes, they
dispyce all these thynges, as
thus: for to haue the vse of thin
ges farre more ioyfulle, and
haue as great pleasure as these
bee, but after another sorte: the
eye hath not seene, the eare hath
not heard, nor the heart of man
cannot thyncke what consola=
tions GOD hathe ordeined for
them that loue hym. Sayncte
Paule knewe what maner of
thynges shoulde bee the son=
ges, queeres, daunsynges, and
bankettes of vertuous myn=
des, yea, in this lyfe. SPVDEVS
but there bee some leafull plea=

sures, whyche they vtterlye re-
fuse. HEDONIVS. That maye
bee, for the immoderate vse of
leafull and godly games or pa-
stymes, is vnleaful: and if you
wyll excepte this one thing on-
lye, in al other thei excelle whi-
che seeme too leade a paynfull
lyfe, and whom we take too bee
ouerwhelmed with all kynd of
miseries. Now I prai you what
more roialler sight can ther be,
then ỹ cõtẽplatiõ of this world:
and such men as ỹ be in fauour
of god keping his holy cõmaũ-
demẽtes & loue hismost blessed
testamẽt, receiue far greater ple
asure in the syght therof, then
thother sorte doo, for while thei
behold wyth ouercurious eyes,
ỹ wõderful worke, their mynde

is

is troubled because they can not compasse for what purpose he doeth such thinges, then thei impeache the moost righte and wise gouernour of all and murmour at his doinges as though they were goddes of reprehension: and often finde faute with that lady nature, and saye that she is vnnaturall, whiche taunt forsooth with as muche spite as can bee shewed with woordes, greueth nature: but truely it redoundeth on hym, that made nature, if there bee any at all. But the vertuous man with godly & simple eyes beholdeth with an exceding reioyce of heart the woorkes of his Lorde and father highly praysyng thē all, and neither reprehēdeth nor

fyndeth

findeth faut with any of thē, but for euery thyng yeoueth moste hearty thankes, when he considereth that al were made for the loue of man. And so in all thynges, he praieth vnto the infinite power, deuine wisedome, & goodnes of the maker, wherof he perceiueth moste euident tokens in thynges that bee here created. Now fain that there were suche a palace in verie deede as Apuleus faineth, or els one that were more royall and gorgeouse, and that you shoulde take twoo thither with you too beholde it, the one a straunger, whiche gooeth for this intent onely too see the thyng, and the other the seruaūt or soonne of hym that firste causeth this buyldyng, whether will

will haue moze delectie in it: the straunger, too whom suche maner of house dooeth nothyng appartain, oz the soonne whiche beholdeth with greate ioye and pleasure, the witte, riches, and magnificence of his deerely beloued father, especially when he dooeth consider all this wozke was made foz his sake. Sp. Your question is too plain: foz they most cõmunely that bee of euill condicions, knowe that heauen and all thinges contained therin, were made foz mannes sake. HEDO. Almoste al knowe that, but some dooe not remembze it, shewyng thẽselues vnthãkeful foz the great and exhuberãt benefittes of god, & al though thei remember it, yet that mã taketh

greater

greater delight in the ſight of it whiche hath moze loue vnto the maker therof, in like maner as, he moze chearfully wyll behold the element whiche aſpireth towarde the eternall life. SPV. Your ſaiynges are muche like too bee true. HED. Nowe the pleaſures of feaſtes dooeth not conſiſt in the delicates of the mouth, noz in the good ſauces of cookes, but in health of body and appetite of ſtomacke. You may not thynke that any delicious perſon ſuppeth moze pleaſauntly hauyng befoze hym partriches, turtelles, leucrettes, bekers, ſturgeon, and lampzayes: then a vertuous man hauyng nothig too eat, but onely bzead potage, oz wozte: and nothyng

too

too drynke, but water, single bere, or wyne well alayde, be cause he taketh these thinges as prepared of God vnto all lyuyng creatures, and that they bee now yeouē vnto him of his gentyll and mercifull father, praier maketh euery thyng too sauour well. The petition in ỹ begynnyng of dyner sanctificth all thynges and in a while after there is recited some holy lesson of the woorde of God: whiche more refresheth the minde, then meate the body, and grace after all this. Finally he riseth from the table, not ful: but recreated, not laden, but refreshed: yea, refreshed both in spirit and bodie, thynke you that any chief deuiser of these muche vsed bākets, & deyntie

deintye delicaces fareth nowe moze deliciously: SPudeus. But in Venus there is greate delectacions if we beleue Aristotell. Hed. And in this behalfe the vertuous manne far excelleth as well as in good fare, wiegh you now the matter as it is, the better a manne loueth his wife, the moze he delecteth in the good felowshyp and familiaritie that is betwene theim after the course of nature. Furthermoze, no menne loue̅ their wiues moze vehemētly then thei that loue theim eue̅ soo, as Christ loued the churche. For thei that loue the̅ for the desire of bodely pleasure, loue the̅ not. Moze ouer, the seldomer any man dooeth accompany with his wife, the greater pleasure, it

is

is to hym afterwarde, and that thyng the wãtõ poete knew full well whiche writeth, rare and seldome vse stereth vp pleasures. Albeit, the lest parte of pleasure is in the familiare company betwene theim. There is forsothe far greater in the continuall leadyng of their liues too gether, whiche emongest none can be so plesaunt as those that loue syncerely and faithfully together in godly and christian loue, and loue a like one the other. In the other sort, oftẽ whẽ the pleasure of ỹ body decaieth & waxeth old loue waxeth coold & is sone forgottõ, but emõgest right christẽ mẽ, the moze ỹ the lust of ỹ flesh decreaseth & vanisheth away, ỹ moze thẽ al godly loue encreseth

Are

Are you not yet perſwaded that none lyue moze pleaſauntly thē they whiche liue continually in vertue and true religiō of god? SP. Would god all men were as well perſwaded in that thyng. He. And if they bee Epicures ꝑ lyue pleaſauntli: none bee righter Epicures then they that liue vertuouſly, and if we wyll that euery thyng haue it right name none deſerueth moze ꝑ cogname of an Epicure, then that Pzince of all godly wiſedome too whō moſt reuerētly we ought alwaies too pzaye: foz in the greeke tonge an Epicure ſignifieth an helper. Nowe whan the lawe of nature was firſt cozrupted with ſinne, whē the law of Moſes did rather pzouoke euil deſires thē reine

then remedy them. Whā the tyraunte Sathanas reygned in this worlde freely and wythout punishement, then thys prynce onely, dyd sodenlye helpe mankynde redy to perishe: wherfore thei erre shamefully which scoff and bable that CHRIST was one that was sadd and of a malancolye nature, & that he hath prouoked vs vnto an vnpleasaunt kynde of lyfe, for onely he did shewe a kind of liuing most godly and fullest of al true pleasure, if we might haue the stone of Tantalus taken awaye from vs. SPVD. What darke saiyng is this? EDO. It is a mery tale too laugh at, but this bourd inducеth verye graue and sadde thynges. SPV. I tary too heare

this mery conceite, that you name too bee so sage a matter. HE Thei whiche gaue their studye and diligence to colour and set furth the preceptes of Philosophie wyth subtil fables, declare ỹ there was one Tantalus brought vnto the table of the goddes, whych was euer furnished wyth all good fare, and most nete and sumptuous that myght bee, whan thys straunger shoulde take hys leaue, Jupyter thought it was for his great liberalitie and highe renoume, that his guest shuld not depart wythout some rewarde, he wylled him therfore too aske what he woulde, and he shoulde haue it: Tantalus (forsooth) lyke a verye leude and foolyshe person, for

for that he sette all the felicitie and pleasure of man in the delectation of the bely, and glotonye, desired but only too sytte at suche a table all the dayes of hys life, Jupiter graunted him his desire, and shortly his vow was there stablished and ratifyed. Tantalus nowe sytteth at the table furnysshed wyth all kindes of delicates, such drinke as the goddes dyuncke of was set on the table, and there wanted no rooses nor odours that could yeoue any swete smel before the Goddes, Ganymedes the buttler or one lyke vnto hym, standeth euer redye, the Muses stande rounde aboute syngyng pleasauntly, merye Silenus daunseth, ne ther wanted noo fooles

too laugh at, and breuely, there there was euerye thynge that coulde delyght any sence of mã but emongist all these, Tantalus sytteth all sadde, syghyng, and vnquiet with hym selfe, neither laughing noꝛ yet touching such thynges as were set befoꝛe hym SPVDE. What was the cause? HED. Ouer his head as he sate there hãged by an heere a great stone euer lyke too fall. SPV. I woulde then haue conueied my selfe from suche a table. HEDO But his bowe had bound hym too the contrarye, foꝛ Iuppyter is not so ealye too intreate as oure GOD, which dooeth vnloose the pernitious bowes of menne, that bee made contrary vnto his holy wooꝛd, if thei bee

penti-

penitent and sorye therfore, or elles it myght bee thus, the same stoone that woulde not suffer hym too eate, would neither suffer hym to ryse, for if he had but ones moued he shuld haue been quashed al in peeses with the fall thereof. SPVDE. You haue shewed a very mery fable HEDON. But nowe heare that thing, which you wil not laugh at: the commune people seeke too haue a pleasaunt life in outwarde thynges, where as noothyng can yeoue that, but onely a constant and a quiet mind: for surely a far heuier stone hangeth ouer these ỹ grudge with them selues, then hanged ouer Tantalus: it only hangeth not ouer them, but greueth and oppresseth

pzesseth the mynde, ne the mind is not troubled wyth any vayn hoope, but looketh euery houre to bee caste in too the paynes of hell, I pzaye you what can bee so pleasaunt emongist all thinges that bee yeouen vnto man, that coulde reioyse the mynde, whyche were oppzessed wyth suche a stoone? SPVDE. Truely there is nothyng but madnes, oz elles incredulitie. HEDO. Yf younge menne woulde weygh these thynges, that bee quyckly pzouoked and entised with pleasure as it were wyth the cuppe of Circes, whiche in steade of theyz greatest pleasures receiue poysone myxte wyth honye. Howe circumspecte would they bee too doo anye thynge vnaduisedly

uisedly ẏ shoulde grudge their mindes afterward? What thinge is it that thei would not doo too haue suche a godly treasure in store against their latter daies? that is a minde knowyng it selfe cleane & honest and a name that hath not been defiled at any time. But what thyng now is more miserable then is agee? Whan it beholdeth, and loketh backward on thinges ẏ be past seeth plainly with great grudg of conscience howe fayre thynges he hathe despiced and sette lyght by, (that is, howe farre he hath discented and gone astray from the promyses made vnto God in baptime) & agayn, how foule & noughty thīges he hath clipped and enbraced, and whā

hee looketh forwarde, hee seeth then the daye of iudgemente drawe neere, and shortely after the eternall punyshemente of of hell. SPVDE. I esteme theim most happie whych haue neuer defyled theyr youthe, but euer haue increased in vertu, til thei haue coomne vnto the last puincte of age. HEDO. Next them thei ar too bee commended that haue withdrawne theim selues from the folie of youth in tyme. SPVDE. But what councel wil you yeoue agee that is in suche great myserie. HEDO. No man shoulde dispayre so long as life endureth, I wyl exhorte him to flee for helpe vnto the infinitie mercye & gentilnes of God. SP. But the longer ỹ he hath liued

the

the heape of his synnes hath e-
uer waxen greate and greater,
so that nowe it passeth the nom-
ber of the sandes in the sea, HE
But the mercies of our lord far
excede those sãdes, for although
the sande can not bee numbred
of manne, yet hit hath an ende,
but the mercie of God neither
knoweth ende, ne measure. SP.
yea but he hath no space that
shall dye by and by, HEDONI.
The lesse tyme he hath the more
feruẽtly he should cal vnto god
for grace, that thyng is long
inough before God, whiche is
of suche power as too ascende
from the yearth vnto heauẽ, for
a short prayer forsoth stregh-
treth heauẽ, if it bee made with
a vehemẽt spirit. It is written, ỹ

the

ẏ womã synner spoken of in the gospell did penaunce al her life dayes: but with how fewe wordes again did the thief obtain Paradise in the houre of death? If he will crye with hearte and mynde, God haue mercie on me after thy great mercie: God wil take awaye from hym Tantalus stone and yeoue in his hearyng ioye and cõfort and his bones humiled throughe cõtrition, wil reioyse that he hath his synnes for yeouen hym.

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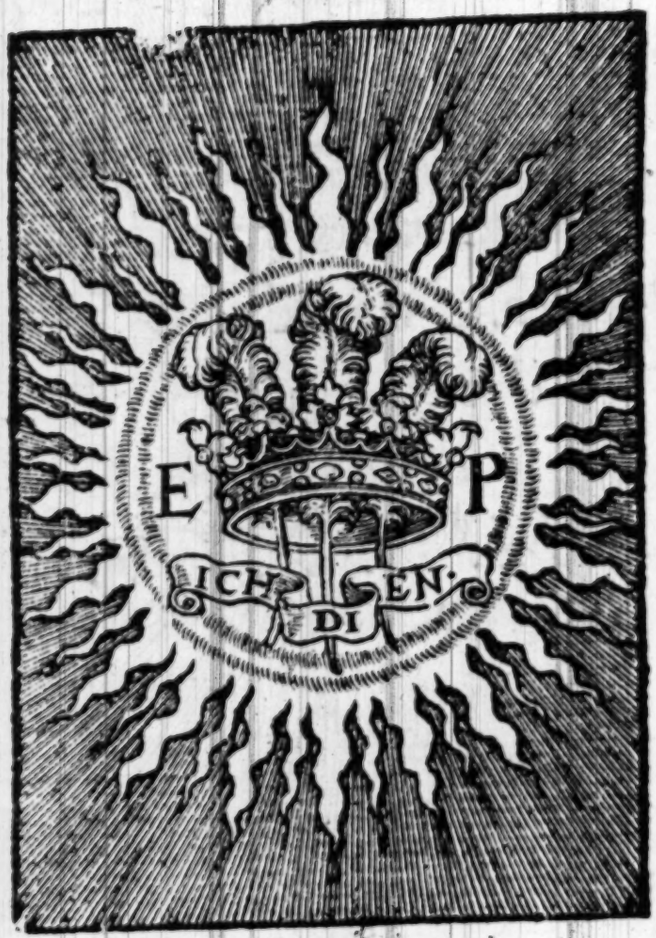
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Erasmus, D.